

plainly stated; mysterious to the multitude but plain to the disciples, "for unto them it was given to know the mysteries of the kingdom of heaven." He now proceeds to open up the value of the kingdom by presenting the parables of the "hidden treasure" and the "goodly pearl," for which all that we have is nothing in comparison. Lastly in this series of parables the kingdom of heaven is compared to a net that was cast into the sea, etc. Gathered of every kind—the good ones were saved, the bad ones thrown away.

The gospel net has been let down from heaven and is being dragged to the shore, and it becomes us kind reader, in view of the separation of the wheat and the tares, —the good and the worthless fishes—to inquire consciously to which we belong. It is not enough to be in the net, it is the character, the quality that tells for eternity. When he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation, neither shall they say, Lo here, or lo there! for behold the kingdom of God is within you." Luke 17: 20, 21.

"To you it is given to know the mysteries of the kingdom." "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of this mystery, among the Gentiles which is Christ in you the hope of glory"—blessed consummation. When the final vindication shall come, and Jesus shall send the angels to sever the wicked from among the just; to which class will we belong? To one it is life eternal, to the other everlasting punishment.

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IMPORTANT QUESTIONS

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Elder D. L. Miller's young brethren of higher education are right in the suggestion that the mode of dress required by the German Baptist church is a great hindrance because it has been tried and proven so to be.

The late Brother Hope was sent to Denmark in 1876. He was acquainted with one C. Hansen who had been in America, and sent him some pamphlets, and after reading these he desired to join the church and was baptized May 5, 1876. He informed Brother Hope of a young woman who was seeking the Lord and would likely join the Brethren and on May 27 she was baptized; he also told of another woman, Miss K K Hansen (now Mrs. N. C. Nielson), to whom he had explained the doctrines of the Brethren and in regard to dress, that they dressed plainly as taught in the Bible. Miss Hansen had been loving and trying to serve the Lord for years but had not united with any church. She thought this was true Bible doctrine and wanted to be baptized, and as she lived in the northern part and Brother Hope in the southern part of Denmark, a meeting place was arranged for and at the appointed time

they met. Brother Hope brought a white cap, saying that the sisters wore such a cap still not saying anything about their peculiar dress, and she put the cap on and was baptized. This was on July 26, 1876. After being baptized they went to the station and having several hours to wait for the trains, he told about their peculiar dress. After returning home and thinking the matter over she wrote to Brother Hope and told him that she thought she could be a Christian without wearing a peculiar, foreign or outlandish mode of apparel. Brother Hope wrote a very long letter in return (we have the letter yet) using the German Baptist arguments. Shortly after this, the first sister having had the peculiar costume made came to see Miss Hansen and when Miss Hansen saw her she became disgusted. Later on Miss Hansen went to see Brother Hope and family and they told her that the sisters in America had long worn this dress and never changed. Sister Hope gave her a bonnet and she went home and had the rest of the costume made and she put it on and went to see her sister. The people were astonished to see such stylish clothes and as the custom in that part of Denmark was to wear a shawl on the head, it offended them so much that she never wore this costume again until she came to America in 1883.

On June 24, 1877 Brother Eskildsen, two sisters and myself were baptized. In October of this year Elders Eby, Fry and their wives came and the church was organized with thirteen members. Brother Eskildsen was chosen for the ministry and myself for deacon. At the love-feast the sisters had to put on the white cap; we brethren were all right without any outlandish costume or stylish clergyman's collar.

Brother Hope moved to Copenhagen and and was there about five years and had an organization of about twenty members in all that time. The people could not see anything in the Bible that called for such an order. A good German Baptist sister living here, who lived in Copenhagen when Brother Hope was there, says she knows some kind and devoted girls who believed that baptism and the other ordinances were right and would have united with the church had it not been for the mode of dress, and further that some of these girls who were working for the aristocratic class and who had united with the church lost their positions because their employers would not tolerate such an outlandish dress.

From Denmark Brother Hope moved to Sweden and brother C. Hansen was located near Copenhagen and was also to minister to the members in the capital city and try to build up the church there but it was just the same and the membership never increased very much and the most of them I suppose have gone to where woodbine twines. The German Baptists have spent a large sum of money there and in other parts of Denmark, and in 1899 after over twenty years of missionary work there were only eighty two

members. In Sweden Brother Hope was about equally successful as in the same year there were eighty-four members. A German Baptist Swedish sister who came here a little over a year ago says that as a rule they will not wear the bonnet at all and the white cap only at their own meetings.

I have given this short sketch to show how one of Elder D. L. Miller's fundamental principles works in foreign lands and what a hindrance it is to spreading the gospel and the saving of souls. There is no doubt in my mind that if they had left the dress question out they would have had much better success.

St. Paul's fundamental principles were faith, repentance and baptism, the laying on of hands, the resurrection of the dead and eternal judgment, Hebrews 6: 1, 2. Elder Miller and his church have several more and one of them is a peculiar dress and we have seen how it works in two of the most enlightened countries of the world. Is there any reason for believing that the heathen and less civilized countries would believe in it any sooner than those whom the German Baptist brethren have already tried to reach?

The dress question and other annual meeting rules have proved to be a hindrance in this country. Here in Herington there was a church with about seventy members and they owned a large church building. There was nearly always some trouble about the rules at the church meetings and finally three sisters decided there was nothing in the Bible which forbade their wearing hats. They were summoned to appear before church council and one of the important questions asked was, "Will you be subject to the rules of the church and annual meeting?" They answered that they would as far as it was according to the Bible, or thus saith the Lord. The court was set, the verdict given and the penalty, disfellowship, was executed. My wife and myself sided with them, tho we still wore the traditional garments and we shared a similar fate. Offences of a like nature have occurred in many other places and the same verdicts have been given. There are only a few members here and the meeting house has been removed to another place, quite a distance from here.

Brother Miller says history records one attempt to bring the church to a greater degree of popularity and success and it has been written down as failure. Who wrote the history? Let us take a retrospect. The Tunkers as a church started about the same time as those popular churches he is comparing the Progressives with, and what have the Tunkers done for the uplifting of mankind in the name of Christianity? Their numbers are small and are not known in many places in this country while others are known every where almost, and have their churches. How many charitable institutions has the church or its individual members been the cause of being erected? The only one I know of is the Old Folks' Home for their own members. How many missionaries have they sent to